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hockey (no doubt, *Araucanian*). The *Tehuelche* did a great deal of recreational swimming and diving, at which they were very proficient. They, even the women, were greatly addicted to gambling at horse-racing, dice, and cards.

Music and musical instruments.—Songs were without words. The early *Tehuelche* used a bark rattle hung to the girdle when dancing (Fletcher, 1854, p. 50); the later people used a rattle of dried bladder or hide, a skin-covered drum, the musical bow (fig. 18, *h*), and (Musters, 1871, p. 77) a flute of guanaco thighbone (probably the long bone used with the musical bow). The bull-roarer and trumpet were absent. (For details on *Tehuelche* musical bow and songs, see Lehmann-Nitsche, 1908 a, and Fischer, 1908.)

Tobacco and alcoholic beverages.—Gambling, smoking, and alcoholic beverages were absent from early *Tehuelche* culture, before the 18th century, but later were passionately indulged in (fig. 18, *i*). A favorite procedure among smokers was to lie prone on the ground and to swallow the smoke in order to produce temporary intoxication. (Carteret, 1770, p. 23; Coan, 1880, p. 216; details in Bourne, 1853, pp. 94–95.) Many *Tehuelche* in Musters' time did not smoke or drink at all (Musters, 1872, p. 199); some did not smoke in Prichard's time (1902, p. 101). Tobacco was commonly mixed with calafate (*Berberis* sp.) wood shavings for smoking (Prichard, 1902, p. 100).

Recent *Tehuelche* held an eating and drinking feast, called malón, with dancing, during which they sang and struck their mouths rhythmically with the palms of their hands to break the song, and often with bloody fighting before the feast closed (Borgatello, 1924, pp. 20–22).

RELIGION

Our information on *Tehuelche* religion is extremely meager, superficial, and vague. Great confusion, not to say contradiction, reigns, as a result partly of cultural mixture in the Patagonian and especially Pampean region, partly of failure on the part of some otherwise excellent first-hand observers to distinguish exactly between tribe and tribe.

From out of the welter there seems to emerge pretty clearly the conclusion that the *Tehuelche* believed in a Supreme Being, looked upon as in general benevolent and good, but rather aloof and otiose. (See esp. Viedma, 1837 b, pp. 75, 79; Musters, 1871, p. 179; 1872, p. 202; Borgatello, 1924, p. 22.) Whether he was the Maker or moral law-giver is not clear, nor have we evidence of any cult, at least in the way of public rites. The more commonly occurring names by which he was known, although some of these may not be *Tehuelche*, are: Guayava-cunnee (*Tehuelhet*, Falkner, 1774, p. 114, "lord of the dead"); Soychu (*Taluhet* and *Diuihet*, ibid.; *Patagon*, Dobrizhoffer,

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Lista, 1879 b, p. 76; Roncagli, 1884, p. 776; Spegazzini, 1884, p. 237.) Bloodletting was commonly resorted to. The resin of Schinus *Duvaua dependens*) was chewed for health purposes (Muñiz, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco bezoars were utilized for medicinal purposes (Musters, 1871, p. 126; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucanians*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.

POYA CULTURE

Most of our extremely fragmentary data on *Poya* culture are derived from Diego Florez de Léon (1898), Gerónimo Pietas (1846), Miguel de Olivares (1874), Gómez de Vidaurre (1889), and Menendez (*in* Fonck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latchman, 1929–30, 64:220–222).

Subsistence activities.—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two earlier sources, Florez de León and Pietas, made no mention of agriculture; Olivares (1874, p. 511) stated that the *Poya* had "a little grain" [cultivated by them?]; Menendez (*in* Fonck, 1900, p. 319), that the "Puelche" [probably *Poya*] of Lake Nahuel-huapí in 1792 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.

Skin bags served as water containers. An alcoholic beverage was made of wild fruits.

Hunting and fighting weapons were the bow and arrow and bolas. Dogs were used in hunting. Horses and cattle were early introduced.

Shelters.—Tents were of skins.

Clothing and ornaments.—Clothing was made of guanaco, fox, and ostrich skins, and included a large mantle and a smaller pubic covering. One Indian, from inland, met by Florez de León, "had his nose pierced like the people of Perú" (1898, p. 256)—no doubt, with his septum pierced.

Transportation.—Inflated guanaco skins were used in crossing rivers on horseback.

Social and political life.—Not only polygyny, but also polyandry was permitted (Olivares, 1874, p. 511; Vidaurre, 1889, p. 301); when one husband went away hunting, the other took his place. According to Olivares (1874, p. 512), sodomy was practiced; so, too, father-daughter incest (ibid.), though not approved by public opinion. Each band had its own headman, with persuasive rather than mandatory powers.

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ment of Mr. Clarke, that his people intended to winter in their present encampment, and then proceed northwards; but did not seem at all disposed to welcome the addition of an Englishman to his party, urging the difficult nature of the road, length of time, chances of fights, &c., &c. However, I hoped that during the enforced delay opportunities would arise of improving our acquaintance, and obtaining his consent. I was much struck with the grave and dignified bearing of the old chief. Standing fully six feet, and with a well-proportioned muscular frame, no one would have guessed him to have passed his sixtieth year; and whether vaulting on a bare-backed steed, or leading the chase, he displayed an agility and endurance equal to that of any of the younger men; his thick black hair was slightly streaked with grey; and the bright intelligent eyes, aquiline nose, and thin firm lips were very unlike the popular idea of Patagonian features; a retreating forehead rather marred the expression of his face, which was, however, grave and thoughtful, and at times strikingly intellectual. Months passed in his company gave me afterwards ample opportunity of studying his powers of reflection, which were great, and often found expression in pithy and amusing sayings. Although particularly neat in his dress, and cleanly in his habits, he was troubled, like all the Indians, with vermin; and one night he roused me up to have a smoke, and after sitting for some time, apparently lost in deep thought, he remarked, 'Masters, lice never sleep!' He would sometimes, but rarely, indulge in intoxication, but never quarrelled, and it was an understood thing that either he or his brother Tankelow should on occasions of a general drinking bout remain sober to protect their families. He was himself childless, and had adopted a little terrier named Ako, which enjoyed the place and honours of an only child; but he displayed great affection towards his nephews and nieces, some one or other of whom might often be seen in his arms on a march, or after the return from the chase. During our first acquaintance I was most pleased

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with, having their head-quarters at the Salinas, north of the Rio Negro. These are the Pampas, called by the Tehuelches 'Penck,' whence I believe the name Pehuelche has been corrupted. Several clans of this nation extend over the plains north of Rio Negro, and make frequent inroads into the Argentine settlements as far as the province of Santa Fé, and even, I believe, to Cordova and Mendoza. The Pampas of the north of Patagonia sometimes keep cattle and sheep, but generally subsist by the chase. A third tribe appear, by their language and physique, to be a branch of the Araucanos of Chili. These are the people called by the Tehuelches Chenna, and also the Warriors; they are otherwise known as Manzaneros, from their head-quarters Las Manzanas, so named from the groves of apple trees; once a station of the early Jesuit missionaries, who vainly endeavoured to convert and civilise these tribes. They are less migratory and more civilised in their habits than the Tehuelches, and are said to keep herds of cattle and sheep in the sheltered valleys of the Cordillera, and sometimes till a little maize. I do not know whether the Jesuit Fathers taught their disciples the art or no, but from the apples of Las Manzanas these Indians brew a very tolerable cider, besides making an intoxicating liquor from the beans of the algarroba. The Tehuelches altogether depend for their stimulants on the chance supplies of rum procured in trade at the settlements, and this and disease, small-pox especially, are rapidly diminishing their numbers.

We remained in our encampment by the Rio Chico for one day, during which the missing Arica arrived. He was received with very black looks by Orkeke, who from this time, although still allowing him a place in his toldo, and a horse to ride, seemed to have conceived a violent aversion to him, which argued badly for the Chilian's future safety. It appeared that during my absence he had given way to the desire of providing something to eat, and had left the fire to burn out, while he foraged for roots. On returning he saw

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[136] thickness of the wood they escaped. Some of the Indians
137 took the opportunity to cut fresh poles for the toldos. The sight of woods and trees was so refreshing that I spent several days consecutively among them, very often alone, or with one companion. Nobody, except a sailor after months on the sea, can imagine the pleasure of wandering under trees to one who had passed so long a time in the barren and monotonous plains. The weather, however, still continued wet and inclement. On the 5th of December,
262 some of us wandering on the heights above, made out smoke to the N.E., and Campan went off at speed on horseback to reconnoitre. He returned towards nightfall very drunk, and riding straight to our toldo, proclaimed that El Sourdo, the Indian left behind in Santa Cruz, had arrived at a place close to us, bringing grog in two small barrels and letters for me: when he had delivered his news, he, with some difficulty, dismounted without coming on his head; then produced a bottle half full of rum from under his mantle, which he dispensed to the attendant company.

574 Our toldo was soon crowded, and it was proposed that on the following day we should march and meet the visitor, all being eager for a drink. Accordingly, on the morrow we started, in a storm of sleet and rain, and prepared to hunt *en route*. While hunting, just after Jackechan and myself had killed an ostrich, the former perceived a single toldo, which he knew must be El Sourdo's, so we galloped towards it, accompanied by two other Indians, and were received with open arms by El Sourdo and his two wives,
574 Jackechan being a very old friend. We were made to sit
273 down, and the olla, or boiling-pot, was brought out by the two wives, who acted as Hebes by producing the rum, with which our host filled the pot, and dispensed the liquor in a pannikin. One of the wives then produced my letters, which proved to be from Mr. Clarke and Don Luiz P. B., the schooner having arrived on October 5, all safe. El Sourdo then gave me all the news verbatim—how a fight had taken

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place at the settlement between Gonzalez and Antonio, in 574
which the latter had been killed or mortally wounded, and 273
the former had escaped to the Pampas, but had subsequently been captured and taken as a prisoner in the schooner to Buenos Ayres; and other news of trivial importance. Meanwhile the grog was fast disappearing, and the pot had to be replenished. This in turn was about half-emptied by the time the other Indians and women arrived, and Jackechan, very inebriated, was vowing eternal friendship to me, while Tchang was howling in my other ear a lovely Tehuelche ditty. As I had drunk in moderation, I thought it about time to clear, so, on the plea of looking after my horse, retired and re-read my letters, which any one may imagine, although not coming from my relations, were of great interest. After my departure no more liquor was given away, El Sourdo selling two bottles for a young horse or a [437]
silver-sheathed knife, so that he soon found himself a rich man. By midnight all the liquor was exhausted and many drunk, but no disturbances occurred worthy of mention, all arms having previously been stowed away safely. I was roused from my first sleep by a lady from a neighbouring toldo, who wished to embrace me, and, with feminine curiosity wanted to know the contents of my letters. She was, I am sorry to say, in an advanced stage of intoxication, so after giving her a smoke, Orkeke, who had roused up and was dying of laughter, politely showed her the door. Most of the party went out hunting in the morning, the ride no doubt proving beneficial to those suffering from headache, though little game was killed; but the Sourdo, whom I had joined in a morning bowl of coffee, remained at home, as his horses were very much used up, one of his boys going on a friend's mount to procure meat. For four days after this 782
drinking bout we did nothing but slaughter and eat mares, somebody's child having been slightly hurt in some manner. Although I have read in various books that the Indians have a religious festival at which mares are slaughtered as a

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577
[522] and the information that she was as alive as ever, only her eyes were bad. I could cite many other similar instances of romancing on the part of the Indians. Old Orkeke I never caught out in a direct lie, and he always, when informing me about any subject, added, 'I do not lie.' In anything of importance, however, such as guaranteeing the safety of a person, they were very truthful, as long as faith was kept with them. After a time, when they ascertained that I invariably avoided deviating in any way from the truth, they left off lying to me even in minor matters. This will serve to show that they are not of the treacherous nature assigned to them by some ignorant writers. Nor are they habitually cruel, even to slaves or captives. The Chilian deserters were always well housed and fed, and lent horses to ride; and nothing but their incurably bad dispositions and constant plots brought on them a fate which, in truth, could hardly be thought ill-deserved, whereas the few good ones of the party rose into high favour.

273 For my own part, I felt far safer among the Tehuelches,
152 as long as they had no drink or no fights, than I subsequently did in the Rio Negro. Of course when they are drunk their passions become unbridled; they remember old feuds, and at times will fight for mere fighting's sake. It is not necessary, however, to go so far as Patagonia to observe this. The
593 finest trait, perhaps, in their character is their love for their
152 wives and children; matrimonial disputes are rare, and wife-beating unknown; and the intense grief with which the loss of a wife is mourned is certainly not 'civilised,' for the widower will destroy all his stock and burn all his possessions: thus Paliki, before the death of his wife, was a wealthy Indian; but when I knew him he was poor and reckless, having destroyed all his property, and taken to gambling and drinking in despair at his loss. Casimiro even declared that his son Sam —whom I certainly should not have suspected of disinterested affection for any human being—had ruined himself, and become careless of his life, after his wife's death.

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The children are indulged in every way, ride the best 155
horses, and are not corrected for any misbehaviour, I was 152
always astonished that the youths and young men did not grow up more headstrong and wilful, as a result of want of training. People who have no children of their own sometimes adopt a little dog, on which they lavish their affections, and bestow horses and other valuables, which are destroyed in case of the owner's death.

It has always been a matter of surprise to me that the 153
missionaries should have been so unsuccessful in their efforts to teach these children of nature to read and write, for they are naturally very intelligent (though of course there are exceptions). As a proof of their quickness in imitations, with very little trouble I taught Hinchel's son to write his father's name and those of two other Indians in a very short time. I also used to draw ships on a board with a piece of charcoal for the children's amusement, and they readily copied them. Hinchel himself, wishing to explain a part of the course of the Rio Negro, drew out a rough chart on the board, showing the bends of the river, which I afterwards found to be perfectly correct.

Whilst in their native wilds, I observed little immorality 273
amongst the Indians; in the settlements, however, when debased by intoxication, they are, no doubt, depraved and loose in their ideas. But it must be recorded that, on the entry of the Indians into the settlements of the Rio Negro, at a subsequent period, most of the young women and girls were left with the toldos in Valchita, outside the Travesia, to be out of the way of temptations. There are many Tehuelche youths now growing up who have the greatest abhorrence of liquor; and I hope that in time this abstinence will spread further among them, for they possess no intoxicants of their own, and the rum is an import from the Christians, the ill effects of which they are well able to discern.

One word of advice to the future traveller may conclude 554
this imperfect sketch. Never show distrust of the Indians;

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antecedent was carefully avoided, and instead of it our party occupied a damp and even sloppy site on the borders of a small stream that lost itself in a large marsh farther to the east, while the Araucanians had selected a better spot a little higher up the valley. The following day we hunted over some hills in the vicinity of the mountains, and killed a great quantity of ostriches, scarcely a man coming home without a good supply of meat.

On March 5, early in the morning, whilst most of us were rounding up our horses, others smoking at the fireside, some men appeared in the distance with several horses, one of which appeared to be loaded. In a moment many Indians were away to meet the new comers, and one came back at speed to inform us that they were Manzanero Indians bringing liquor to trade with. They proceeded to Quintuhual's toldo, one of them being a connection of the chief, and there dismounted, unloading their horse of two sheepskins filled with rum. Great was the rejoicing amongst the Indians, and large the crowd that soon collected round Quintuhual's toldo, carefully keeping at a respectable distance. Casimiro and myself were shortly sent for, and on riding over were invited to preside at the commencement of the festival. On our dismounting, in company with several of the other caciques, four lances were planted in the ground (one having a white weft or poncho placed on it), and the chiefs, each taking a horn or pannikin containing a very little rum, marched round the lances muttering an incantation and sprinkling a little liquor on the ground, also on the lances as they passed. This ceremony was repeated twice, a select body of old women attending to sing and cry, to assist in frightening away the evil spirit. After this my brother, who appeared to be master of the ceremonies, handed pannikins of grog round, and all were soon very convivial. After taking a glass or two I retired, in company with Orkeke and Hinchel, neither of whom was inclined to drink much, owing to the possibility of a disturbance. The rest of the party then began to buy

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our carried on by means of an interpreter (a Valdivian). After a few more questions, some rum was produced, and having A taken a glass I mounted and proceeded on my original quest. 326 Hinchel rode a part of the way with me, as he was bound in search of a former acquaintance, whose toldo was pitched about four leagues distant, and who was, he said, the best worker in silver amongst the Indians. I afterwards saw specimens of his handiwork, in the shape of silver tubes for ornamenting stirrup-leathers and the appearance of these and other silver ornaments made of solid metal in peculiar patterns, evidently of their own devising, left little doubt in my mind that these Indians or some of the neighbouring tribes, possess the knowledge of the places whence the T precious ore is to be obtained, and smelt it themselves.

574 On returning, after having counted and driven the troop of 273 horses belonging to our party down to the best pasture, I found that Cheoeque had sent several messengers in search of me, so I at once proceeded to his toldo, where I found him [352 and Mariano Linares sitting on two real chairs, the latter 534] playing a guitar, Casimiro slightly inebriated and vowing eternal friendship, and bowling Indians, men and women, in various stages of intoxication, all round. Cheoeque shook hands, invited me to a seat, and provided me with a glass of grog out of his own bottle, which it is needless to say was not watered like the remainder. I then took advantage of a slight confusion occasioned by an Indian wishing to embrace Cheoeque, and retired, but was intercepted, and had to drink with various acquaintances before reaching the bivouac. As our fireside was soon occupied by noisy, half-drunken Indians, amongst others Hinchal's son, who, very drunk, had come to get his gun for the purpose of killing the master of the revels, but was fortunately overthrown and bound down by his father, who opportunely arrived, I retired to Foyel's bivouac, where Gravino and others were keeping guard, to be in readiness to look after their chief. He arrived soon after midnight, much to their relief.

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the public during the preparation of these pages for the press, 203
and to which reference will be made in the ensuing chapter.
Jackechan, after the return of his messenger, proceeded to 439
Margensho, in the vicinity of which he met the parties 273
under Teneforo, Patricio, Antonio, and other petty chiefs.
These all united, and, sending into Patagones, obtained
liquor and other stores, with which, as before mentioned
they had a drink for ten days, but no quarrels or fights took
place—a fact which redounds to the credit of the chiefs.
After waiting a month for our party, they, owing to the 621
scarcity of game, had come by easy stages to this place
(Trinita). Jackechan then explained that the first toldos
were those of the Pampa Indians, under Teneforo and Cham-
payo, the former being absent in Patagones, getting his
rations of animals; his Indians are pure Pampas, and are
often called Kerekinches,* or armadilloes, for some reason
unknown to me. Some of them are in the service of the
Argentine Government, and liable to be called upon by
Linares, chief of the tame Indians. The remaining toldos
were those belonging to the Indians under Antonio and
Patricio, who were composed of mixed Tehuelches and
Pampas. The two encampments were situated about half a 361
mile apart, separated by a winding stream, in some places
concealed by most unusually high reeds. The position was
entirely surrounded on the eastern, southern, and western
sides by high rocky eminences; but to the north the valley
apparently continued for some miles; its breadth was about
three miles, and everywhere in the vicinity of the stream,
which in some places had overflowed its banks and formed a
marsh, the most luxuriant pasture was growing.

On returning to Patricio's toldo, I formally asked for the 574
necessary horses to prosecute our journey, but was refused on
the grounds of his having none to spare; so we determined,
as our horses showed symptoms of fatigue and one was lame,
to give them one day's rest before proceeding. We passed

* Quirquincho.

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Everybody at once mounted and went to escort in the new arrivals, who proved to be Teneforo himself and two of his followers. They had brought a hundred head of horses and cattle as far as Valchita, two days' journey from Trinita, and had left them there, bringing on with them only some liquor and yerba, which were at once unloaded. After I had been presented to the newly-arrived chief, who hailed me as a brother, and honoured me by a place among the four caciques, who, pannikins in hand, walked round the lances in due performance of the ceremony of blessing the liquor, already described, the drinking commenced.

When the people arrived the sun had just risen, and by ten o'clock, most of the liquor, which consisted of some gin and caña, or white rum, had disappeared. Many of the Indians were intoxicated, but all after a merry, good-tempered fashion, which it had never been my luck to see before. After imbibing freely enough with my numerous friends—who, if it had been left to them, would have made me as drunk as themselves—I mounted my horse, and after a bathe amongst the tall reeds on the borders of the stream, returned to the toldo, where I found the aged Patricio singing to himself in a very maudlin state. By sundown all were sober again, and Patricio imparted to me that he intended himself to proceed with us, as well as some other friends, his wife, and two or three other women, but that we were to travel by the lower route, which, though longer, was easier and safer than the shorter and upper road, where the thorns grew higher and thicker: the latter is usually selected in summer, when water is scarce, of which at this season there was no danger.

The following morning, bidding adieu to Antonio, Champayo, and Jackechan—whose ration I had promised to procure—we started, eleven men and four women, taking plenty of horses, besides a troop of mares for an Indian called Hernandez, settled near the Guardia Chica, the mares being intended for the purpose of treading out his crop of corn.

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haps my shaggy hair and dress, not altogether of the neatest, may have been against me.

The Indians were soon in full enjoyment of some grog and biscuits, which they naturally asked me to share. After a bite and a sup, finding the proceedings slow, I left the room, and shortly after met Mr. Alexander Fraser and Mr. Grenfell, the owners of an estancia a few miles lower down the river; and after introducing myself, was most kindly received, and supplied with cash, a civilised medium of which I had not a sou to enable me to gratify the desire of treating my Indian friends to a bottle or two of wine and spirits and a few loaves of bread.

Mr. Fraser hospitably pressed me to come on to his establishment at once, but being desirous of handing the letters to the Commandante without delay, I returned across the river with the Indians.

A foretaste of Rio Negro manners was given us at the other side, as one of the horses, saddle, lazo and all, was missing—stolen by some of the civilised inhabitants. The horse belonged to El Ingles, and had been lent to Meña to go down from the encampment to the Guardia; the lazo belonged to me.

At the camp most of the people got more or less drunk, and Nacho received a richly-deserved thrashing for being pugnacious, after which he was lashed down, and left to cool in the frost for an hour.

In the morning I started for Patagones, accompanied by El Ingles and another Indian; but as our horses proved to be too tired to proceed into Patagones, we stopped for the night in a toldo at San Xaviel, the head-quarters of Linares and his tame Indians.

I took up my quarters at the toldo of one Chaloupe, and after supper, being desirous of communicating the political arrangements to the chief, proceeded on horseback behind another horseman, who proved to be a brother of Ronque Pinto, to the chief's residence, a long, low house.

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648 great. I saw myself 1,000 head of cattle pass on their way to Ronque, and Checoque was expecting 1,200. The cattle
648 were brought down from the Tandil by purveyors, whose
439 business must be as lucrative as that of the American army contractors; for the Indians are sometimes when sober, or oftener when intoxicated, induced to part with their newly-acquired possessions for a mere trifle, and the cattle, reverting to the dealer's hands, thus do duty over again as a ration perhaps to the same cacique. Thus the Indians benefit but little, while the Government pays a large amount, and the purveyors and other agents grow rich, Indians and Government being esteemed apparently as lawful and natural pigeons, to be plucked by any safe means.

273 The Commandante's reply had been duly forwarded to
579 Casimiro, together with some liquor and presents for my friends; and the morning following my return from the country I was awoke early by a knock at the door, and on opening it found five or six Tehuelches who had made their way over the river to my quarters. After giving them a mate, we all proceeded to the store, and I gave one or two some small presents. Among these first arrivals was my friend Jackechan, the cacique from the Chupat, who confided to me that he had been very drunk the night before. The Tehuelches had not, however, waited till they reached the settlements for an opportunity of abandoning themselves to the pernicious enjoyment of 'lum.' It soon came out that their delay at Valchita had been necessitated by a prolonged debauch on liquor procured from the Guardia. Casimiro had of course set the example, and the drink had, as usual, also led to quarrelling, which resulted in a general fight; several had been killed, including Cayuke, so often mentioned as a stanuch friend; and I was greatly grieved at being unable to get any accurate tidings of my Herculean comrade the good-natured Waki, who had, beyond doubt, been killed at the same time.

574 Such common occurrences were little regarded by my visitors, all of whom were caciquillos, and whom I presently

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horse they can catch; whilst the girls play at making miniature toldos, and sitting in them. 857

The Indians evince great affection for their children, indulging them in every way, and never chastising them for freaks or acts of mischief. They are inveterate gamblers, manufacturing their own cards out of hide, and will sometimes remain two or three days without food, as it is unlucky to eat whilst playing, absorbed in games of chance, on which they stake all their possessions. The men, also, when opportunity offers, race their horses, winning and losing heavy stakes on the result; but I am bound to say that foul play is unknown, and all debts of honour are scrupulously paid on the spot. They also play a game with stones resembling the "knuckle-bones" of English school-boys, and a game of ball, played by eight players, four on each side, within a ring marked by a lazo laid on the ground: two balls are used, made of hide stuffed with feathers; the player throws the ball up from under the thigh, and strikes it with his hand at the adversary, each hit counting a point. 861 525 524 526

They are dependent for food almost entirely on the chase; the statements that they eat raw meat have probably arisen from their custom of sometimes eating the heart, marrow, liver, blood, and kidneys, raw. The meat is invariably cooked, that of the ostrich being preferred. The most usual method of cooking on the hunting ground is to prepare the bird so as to form a bag, enclosing the meat with hot stones, which is placed on the embers, the broth being thus retained. In camps, they also roast the meat on spits, or sometimes boil it. The iron pots are, however, more generally used for frying out the grease or marrow. Their occasional vegetable diet consists of the roots of a species of wild potato, found, however, only in a few localities, a description of spinach, and a few other plants, when procurable. They also eat the leaves of the dandelion, which is frequently met with in the grassy valleys; and wild currants, strawberries, apples, and piñones, when in the parts where they abound. In fact, they readily eat any fruit or vegetable products obtainable; and are great consumers of salt, obtained in sufficient quantity from various salinas. They occasionally chew a species of gum which exudes from the inciensebush; this, however, is intended as a dentrifice. Intercourse with settlements has taught the Tehuelches the uses of tobacco, sugar, yerba, and rum; none of which, however, are looked upon as indispensable, with the exception of tobacco, which is always prepared for smoking by a mixture of chips of wood: many of them, however, neither smoke nor drink. 262 252 262 [137] [263] 273 276 177

On the birth of a child, if the parents are rich, *i.e.* own plenty of mares, horses, and silver ornaments, notice is immediately 852